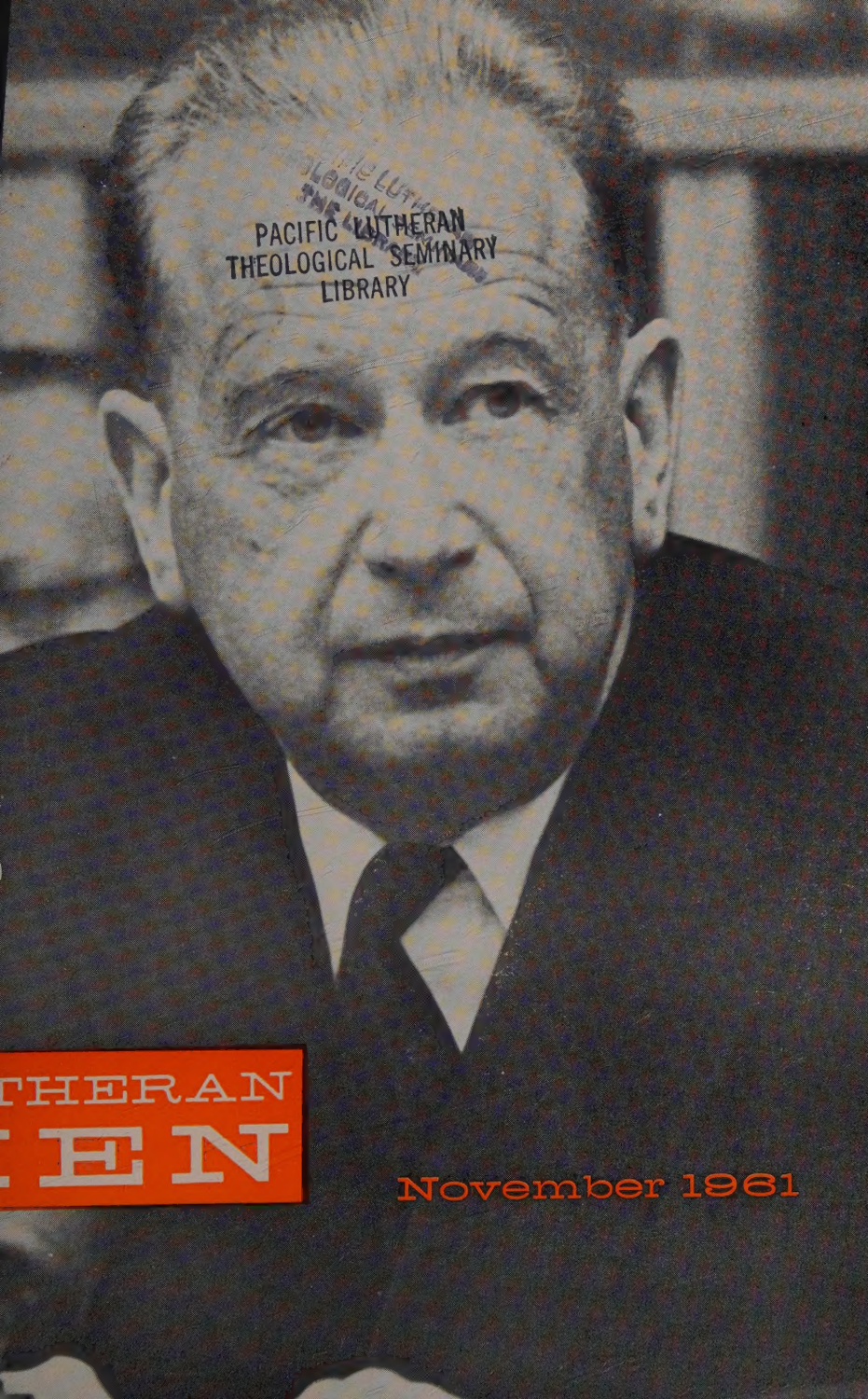

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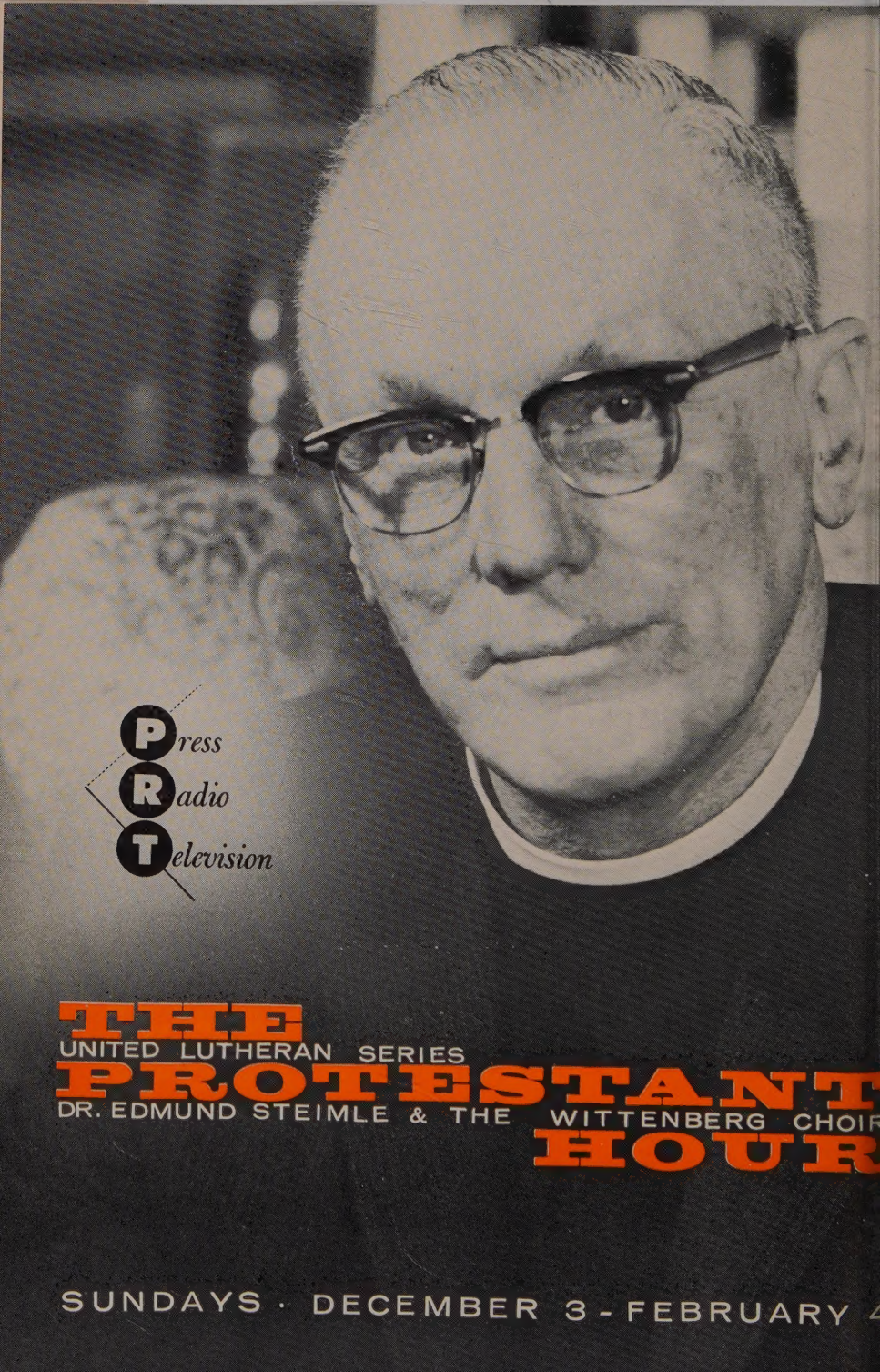
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COVER: This month's cover is a tribute to Dag Hammarskjold, Swedish Lutheran who was Secretary General of the United Nations from 1953 until his death in a plane crash in Northern Rhodesia on September 18. See "Tribute," page 9.

PHOTO CREDITS: Cover, pages 4 and 27, *Religious News Service;* page 21 (top), *U.S. Army.*

There were no "reserved" sections at this ye
Kirchentag. Author Treuenfels, a ULCM Execu
Committee member, and his son (front) sat w
West Berlin Mayor Willy Brandt and Dr. Hans E
lenbach, director of the Evangelische Akade
Arnoldshain, a close personal friend of the

. . and finally: AS IT SHOULD BE

Kirchentag—Berlin 1961

by HANS P. TREUENFELS

THE CORRECT, although not the ver-
ıtim translation of Kirchentag would be
nurch People's Day. Everyone who at-
ıded any of the previous Kirchentage
reed that this year's was the most
iritual and least political of all of
em. It was, at last, given back to the
ain folks, to the devoted workers in
IS vineyard, to the pastors in and with
ir congregations, to GOD'S people
ıoever they were, from wherever they
me. Surely, Bishops participated—but
humble servants of GOD. Cabinet
embers came and sat amidst their fel-
v churchmen. There was no protocol,
refore there were no "dignitaries," no
served" sections, no special gates for
cially colored passes.

Naturally, there was still some rubber-
cking when the guests from far-away
ıntries arrived in their picturesque at-
. There was some, but very little, com-
tion when someone recognized a well-known personality of importance in public life. But, all in all, you sat in the pew or on the bench or the soapbox where you wanted to or where you found some space in the mostly overcrowded assemblies. You were among friends, you felt yourself as being with brethren and sisters, you soon knew them and from whence they came.

East Germans Were There

Indeed you rejoiced that so many (probably about 12,000) had besides the courage of their convictions also the opportunity of circumstance to come from

---

Dr. Hans P. Treuenfels has been the official ULCA delegate to several German Kirchentage. President of the international management firm of George Fry and Associates, he keeps active in church work on both sides of the Atlantic. He also is the lay member of the LWF Commission on Inter-Confessional Research.

the East and be at the meetings in the West. You realized the hardships they had to undergo; you could see it in their faces, you recognized it from the clothes they wore. They did not want any fuss made over them, but one could not help but greet them, talk to them. Why? Because their eyes bespoke their inner joy, their gratefulness, their happiness for being in the free company of HIS people. The power of their dedication imparted itself to those with whom they worshiped together. Their eagerness to be in communion with free people during the services inspired everyone around them. They had come to draw new strength for bleak years ahead, but they also brought an awareness of spiritual courage, restoration, and perseverance to all present. The sacrifices made by those from the East, in order to be in Berlin, were example, challenge and lesson; they gave the whole assembly added depth, added seriousness, added substance and impact.

Not Just Four Days

Not enough is known of the intrinsic importance of the Kirchentag for church-life in general within Germany. Actually, the four days of the assembly, from Thursday to Sunday, are only the culmination of days, weeks and months of preparations. About 14 months ahead, the Theme and Topic Guide is published. In every congregation, work groups are formed to gather corollary and background material, to exchange ideas and discuss findings. Their aim is to familiarize as many German church-people as possible with the work program of the Kirchentag long before it takes place. This often leads larger groups, covering church districts or even more territory, to gather together and endeavor to reach conclusions, or even to formulate joint statements. These in turn are t either submitted to the Landeskirch Gruppe (about like our Synod) wh once again works them over, or sent rectly to the Kirchentag Preparat Committees which will utilize these pressed thoughts as material in the v ous meetings. This makes possible a rect line of contact between the pe in every hamlet or pew all over G many, and the actions taking place d ing the days of the Kirchentag.

But that is not all. Quite detailed ports of and on all proceedings are s out quickly after the Kirchentag is o They go directly back to all work gro in every congregation. Here again t are discussed and evaluated. This is of the most important features of meetings, especially for the people in East where open churchlife is s pressed.

Eight Million Church-People Participat

By this system the Kirchentag reac out to or obtains the active participat of some eight million church-people. 16 years this has been done. Many convinced that the real importance the Kirchentag lies in this activity—o year of preparation building up to actual assemblies, one year of rec siderations, reflections and fading aw to be followed by another similar cy and another one, and again. Not to terrupt this rhythm was one of the m valid reasons for not postponing t 1961 meetings. People in East and W were geared up to the date, were w ing to hear and see. They could not a should not be disappointed. This o reach (although not by the offi Church, but by the laity itself as Church) is in many, too many cases only real link between the people, t religion and the State Church. One p

to 5,000 or more parishioners can achieve this, but hundreds of thousds of lay people, with and through leadership of their pastors, can acnplish a lot for themselves and in ıalf of millions of other, additional people. On the other hand, the rchentag groups are the cores of congational life and activities in nearly ry parish.

ology Was the Foundation

The theme of this year's Kirchentag Berlin was "I am amongst you." This ssuring message is of great significe for all those millions in the comnist countries who might easily des- if Christ were not their real and y hope. And also for the many, many ple in Central Europe, particularly elderly, who are dismally lonely. rgymen from all over the world and n many different evangelical denomions expounded in manifold langes on these good tidings. Bible-study tings for all over East and West Berwere, as one thought, planned plenty. To everyone's happy amazement e of them were so overcrowded that allel meetings had to be organized they also filled up rapidly. A leading ss newspaper reported (Swiss people by nature and tradition cautious and servative) that 48,000 people attendhese study hours regularly every day. ach day had its own scripture les- on which about 20 daily sermons e based. Here again, on opening eve, scheduled services in East Berlin e so over-attended that eight addial services had to be organized quick- They also overflowed to the streets. n between and continuously, a large ıp of clergymen wandered through streets of Berlin and held impromptu ionary or evangelistic meetings whenever and wherever the opportunity arose. Some 30 of such spots each day were somewhat preselected, but many scores of others were successfully improvised.

But not all that was arranged was mass participation. Many a quiet spot was set aside where, in individual conversations, counseling was rendered to those in search, want or need. Theologians, psychologists and other qualified advisers made themselves available to answer questions and give guidance. Three main sections were established, each with several sub-divisions—*youth problems:* education, training, discipline, habits, school, vocation, churchwork; *marriage problems:* medical, psychological, sociological, legal, also mixed marriages; *faith and life questions,* covering the whole spectrum of private and public behavior. Hours and hours were spent by hundreds in this careful shepherding and, we hope, nobody remained unassisted.

What Was Discussed

The work groups, which were the outgrowth of the year-long preparatory efforts all over Germany, had to adhere to rather rigid programming. This could not have been otherwise if one wanted to avoid limitless discussions or onesided domination. In each of the seven groups the day's work started with a prepared presentation by one of the leaders. Then followed a general debate until the lunch break. The afternoon began with a panel discussion and ended with a summary by the chairman of the session.

The topics by themselves give a good picture of what transpired. Just look at them: The seven main groupings were: Bible, Family, Politics, Economy and Society, Man, Christians and Jews, Ecumene.

Some of the topics of the presentations were: God himself speaks in the Bible; Our questions to the Bible; Our associations with the Bible; Parents be parents; Children, programs, illusions; What do youngsters tell us?; Our path into the catastrophe of 1945; Our way into the future; We cannot change anything, is this excuse or fact?; God's blessings and the welfare of humanity; Who is that, man?; Where does man come from?; God's way into the world; Roots of that antisemitism; Africa, Church amidst the struggle for a new order; Asia, Church amidst the attack of religions; South America, Church amidst secularism; Europe, Church amidst tradition; The challenge to Christian venture.

The lecturers and discussion leaders came from all walks of life and various sections of West and East Germany. They were, for instance: a school principal, university professors, housewives, pastors, bishops, social workers, lawyers, a farmer, a physician, a scientist, a rabbi, missionaries. All together they were a wide array of clergymen, churchworkers and many lay people.

The City Sounded with Music

As everywhere, much tradition lies in sacred music. But it was not only this keeping alive of and relying on what was accepted and good in the past. Modern church-music broke through and asserted itself in many ways during the Kirchentag. It was a most revealing experience to observe how well contemporary compositions blended with some of the well-known pieces of yesteryear. In this respect, the really outstanding presentations by the Wittenberg Choir were most exciting for many.

To give you some statistics on music during five days (the pre-day Tuesday included), let's check the program: choirs gave 46 concerts, 14 organi rendered 48 recitals, there were 11 chestra performances and 12 chaml music presentations. In addition, eve one of the hundreds of services had m sic, some 4,000 members of church br bands (trombone-choirs) played God's glory anytime, anywhere, as lo as they found enough space to unpa Every work group meeting with th thousands in attendance had a hym singing hour. Those who did not get sang for hours in specially arranged improvised assemblies under able a devoted choir directors. Church be trolleys and busses as bandstands, cho lofts—all transformed whole parts Berlin into enormous expanses of wo ship through music.

Expression Through the Other Arts

Fifteen exhibits, especially arrang for the Kirchentag, showed in drawin paintings, graphics and plastics, as w as in photographs and books, the wor of Christian artists in their relationsh to religious themes, the service and t church in all its doings. From ancie illuminated scripts over prints out of t time of the Reformation, to the most a stract interpretation of biblical even every period of the creative arts was pr sented.

Highly interesting also were the va ous dramatic performances of churc player groups. The majority of the groups consisted of lay people who ha done everything by themselves—fro writing the script to making the costum and constructing the sets. A few we professionals who were contributing the time and talent to this kind of work a part of their service. All together, 2 units gave 148 shows. Astonishingly, a were rather well attended although the

re among the few events for which ecial tickets had to be purchased in vance.

As if this was not sufficient opportunity for expressions of thought, quite pically for the German mind poets ve 43 readings of their works. No nder that the program book con- ned 128 pages of events!

e Mass Meetings

Twice the giant Olympic Stadium was wded with 100,000 church-people, for Youth of the Church, and again for Main Assembly.

Both events were gigantic and disapinting at the same time. To be heard such vast exposure one has to shout. is is fine if you do it in praise. Therefore, the mass choirs, the thousands of truments, the singing of all participants were elating, wonderful. But reon is a quiet, personal matter and ss demonstrations are noisy and tend be overshadowed by secular matters.

The Youth affair also had to be nned and organized a little too well l too long in advance. It became quite fessional where it was good and fell rt where it should have been sponeous. Besides, obviously the young ple had grown to be older men and women during rehearsals.

Youth nowadays is sufficiently articulate by itself so that it should not want intercessors to make itself heard. Here it was unfortunately somewhat obvious that the church managing authorities did not wish to let go of their governing hold. One will have to learn to realize that also in Europe the new generation will not be satisfied to be treated as subjects but as free people, even within the confines of the traditional church.

The Sunday was otherwise magnificent, well-planned and strongly impressive. The most important address was given by a physician from the East. In clear, everyday language he defied all enemies of the church by his declaration of faith, his will to continue his church work, and his readiness to undergo any hardship for his upright Christian witnessing. As he gave his promise, he was heard and listened to. For all those present from the free countries of the world, his fortitude was a serious challenge to do better and more. This alone would have made the whole affair worthwhile.

Besides, it was also a most rewarding experience to be with other ten-thousands together, for one purpose, under one cross, to worship God. Many a way, but one destination, Christ.

TRIBUTE

"CHRISTIANS have respected him for his single-minded dedication to his task, for his wisdom and courage and for his self-restraint under vicious attack. He has personified and added material stature to the United Nations. Will we see his like again?"

—Dr. Franklin Clark Fry

"Dag Hammarskjold . . . was one whose faith was implicit in the integrity of his life. Those who mourn his untimely passing can honor him best by rededicating themselves to the cause for which he gave his all."

—Dr. Philip A. Johnson

Church Role Counts

"TANGANYIKA STANDS OUT on the African Continent as a Land of Hope."

So read a headline in The London Daily Herald at the close of the Constitutional Conference at which Tanganyika's date for full independence was announced.

When will it be? December 9, 1961! Incredible! Seven short years ago there was hardly a glimmer of political consciousness among the nearly 9,000,000 inhabitants of this vast East African territory, marked as it still is by extrem illiteracy, disease, backwardness.

How did it come about? Part of t answer is to be found in the person a Roman Catholic teacher in a missio school who left the classroom to orga ize the first political party in the cou try, the Tanganyika African Nation Union (TANU).

His name is Julius Nyerere. Not on well-educated, (M.A. from the Unive sity of Edinburgh), but more importan

rica

OSCAR R. ROLANDER

Tanganyika Moves ward Independence

ipped with extraordinary qualities of lership, a sense of timing and of des- and an unswerving determination to ain independence for Tanganyika, this ssuming young (37) man has attained rnational stature as one of the really standing figures on the African scene.)f course, the attainment of inde- dence this year for Tanganyika is at- utable to other factors too. No one ds to be told that nationalism is in the in Africa today. Tanganyika's status trusteeship under the United Nations le it comparatively easy. Pressure in Trusteeship Council and the desire of administering authority, Great Bri- , to avoid the taint of colonialism le a difference.

)ther elements in the picture: The ll number of European settlers; the e number of small tribes rather than large, powerful blocs; the judicious rule of the administering authority.

How about the role of missions and churches, you may ask? Has not the large part they have played in education, for example, been significant? Indeed it has. As is often the case in these less-developed countries, the Christian community has been influential beyond what its numbers might indicate. The total number of Christians, both Protestant and Roman, is but one-ninth of the population. Yet, by far the majority of educational and medical work is Christian. And a disproportionately large number among the African leadership in the new nation is Christian.

Still it is probably only fair to say that political and historical factors account for Tanganyika's being described as the model country among the emergent African nations. For there are other countries in Africa where the record of mission work has been bright but where violence, tension and bitterness reign all too supreme.

The crucial question of the moment is: What of the future? Will Tanganyika's calm and racial harmony continue? Will Nyerere be able to ride herd when the Western yoke has been overthrown, independence attained, and there is no longer anything to be "anti" to?

The problems in prospect for this young country are enormous. Politically, Nyerere and his TANU party have a tremendous following. What little organized opposition there is is virtually impotent. But the potential inherent in that kind of monopoly for corruption, nepotism and even dictatorial rule is obvious to any student of political history.

Educationally, the country has a long way to go. Perhaps a third of school-age children attend primary schools, grades

he Rev. Oscar R. Rolander, formerly etary of the National Lutheran Council's artment of World Missions Cooperation; e new pastor of Our Redeemer's Luth- Church, Seattle, Washington.

1-4. Only one out of five can find room in the middle schools, grades 5-8. Again the drastic creaming-off process repeats itself and only one-fifth of those who complete grade 8 can gain a coveted spot in the secondary schools. The new government has placed a high priority on secondary education, as evidenced by its cooperation with the other East African countries in the "Teachers in East Africa" plan supported by ICA, Columbia University, the University of London, and Makerere College.

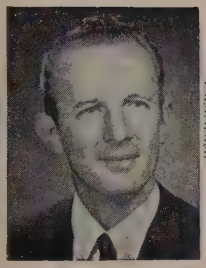
Recognizing the need to place a high priority on theological training if it is to be a significant factor in the life of the new nation, the church has determined to raise its standards. Together with other seminaries in East Africa, Lutherans in Tanganyika have joined in a Diploma Course in which English will be the medium of instruction.

One of the strategic ways in which the young church in Tanganyika can be assisted by its sister churches in the West is the offering of scholarships. By September 1961, the three Churches in Tanganyika receiving assistance through the National Lutheran Council had a to of 51 students in the United States. I perience has already shown that su study vastly improves the effectiveness these students. What is needed is a lo range program aimed at the training men and women for Christian leaders in every walk of life.

The Lutheran churches in Tangany are uniquely prepared to face the futu of an independent Tanganyika beca they have been granted their own in pendence and have been running th own affairs for a number of years. "M sions" are a thing of the past. But church is established and it is reassur to note that the new relationship younger and older churches is more sc than ever. Leaders of the young churc have gone on record time and ag declaring their desire to have missionar serve their churches.

The future of Tanganyika is by means secure. Nothing is in toda Africa—except the church. For it was the church that the Founder said, "T gates of hell shall not prevail against i

DAILY CALL to prayer is observed at the ULCA's Newberry College in South Ca lina. The noon ritual, voted by the students themselves, is held at the sounding of t college bell. Wherever they are, the students pause for one minute to offer a pray for peace.



MAN TO MAN

by **LAWRENCE M. REESE**

The American Adjective

VE AMERICANS must be leading the ple world in the use of adjectives. have sleek cars, glamorous women, ulous church buildings and dreamy serts. When we run out of adjectives make new ones: miracle-mild cigars, lt entertainment, and youth-restoring dye.

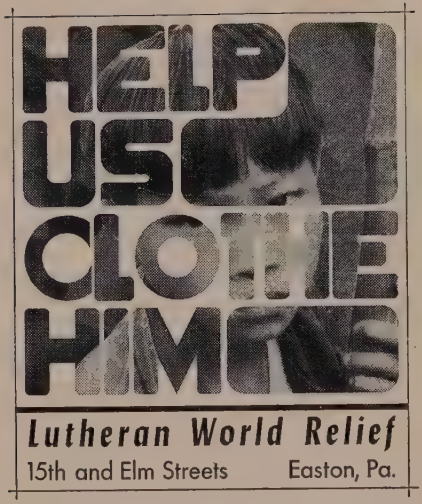
Could it be that we live on a rich diet adjectives because we are incurable lists? We really believe that peace be established. We speak of crusades better government, elimination of al tensions, overcoming fear, poverty, ase and unemployment. We over-plify problems by supposing that had ot been for Germany and Russia we ld have had a half-century of com-tive freedom and peace. Even today he face of realistic threats to civiliza-, Americans have trouble entertain-the thought that man could be so ish as to unleash a horrible nuclear We believe in ideals and we stick bornly to them. Obviously it takes e than threats to our very existence nake us forsake our ideals.

ied Away?

ometimes we are carried away by our ls. Because we believe in ideals we expect them to become realities. So the man who lives far from "his brothers" of another race professes boldly his lack of prejudice. And as long as he never faces the problem he has the comfort of thinking that his ideal is accomplished: he is a man who truly loves his brother.

Freedom is another ideal that has carried us away too. The American way is a way of freedom for all men. Because we all believe in freedom for ourselves and others we assume that we have somehow achieved freedom for all around us. Yet we turn right around and support powerful lobbies to protect the freedom of farmers, labor, management, mass communications, minority groups and a host of others.

Marriage is bounded on all sides with ideals. "There is no greater love" coos every bride and groom. Even much-married people idealize each successive marriage and gladly share their discovery that "this is finally the real thing." Apparently constant marriage failures cannot dim the lustre of our ideals of love and marriage. Happily many discover it is their first and only marriage. And thanks to these ideals many couples do finally discover "the real thing."



And how about the ideals which permeate our church life? Churchmen can sling the adjectives around too. One church is "truly evangelical," another is a "Bible Church." We have the "Back to God," "America for Christ," and "Full Gospel" movements.

We avoid speaking of money and speak of stewardship. Our response to God is idealized by the words "calling" or "our Christian vocation." Our beautiful church buildings are liturgically appointed, functionally designed, and air-conditioned! There we have it, all wrapped up in a total package: idealistic language with plenty of adjectives indicating that we have many high goals.

Carried away by ideals, we realize that fine words and adjectives, even believing in fine ideals, cannot guarantee that we shall achieve them. We make the Holy Bible a best seller. Yet a survey shows that only one American out of four can name one of the Gospels. We speak of vocation and stewardship — yet our church is scarcely growing in membership and is progressing all too slowly in its stewardship program.

More Than Ideals

"Man cannot by his own reason or strength . . ." Does that sound familiar to you? Here's a clue to the achievement of ideals. And note that there is not one adjective in the phrase. Luther knew, as did St. Paul, that ideals are not achieved by man's efforts. God is the source of all high ideals. But more than that, God empowers us by his Spirit to believe and achieve according to his will. The pathetic suffering of mankind, the frustration, search for peace, the very battle in our own hearts as we rebel against a God of love, indicates how much we need a growing relationship to God rather than ideals only.

Man to man, I hope you have many high ideals and live by them. Christians who respond to God's love should be idealists. But we cannot be carried away with ideals when we understand our true nature, a nature which must be redeemed. So, maybe some of our adjectives had better be transferred from man to God. He is the Mighty God, the Everlasting Father and the Prince of Peace. And He and He alone can help us along the way towards higher ideals even in a world which constantly threatens us.

Next Sunday notice the adjectives in The Service. How refreshing to note that they try to sell no product. Instead, they witness to God who is active in us and in all men. These adjectives are eternal.

YOU MAY be deceived if you trust too much, but you will live in torment if you do not trust enough.

Have We Missed the Boat?

by ROY E. FRIES

A layman pleads for more intelligent use of Scripture

A RECENTLY CONCLUDED scientific sur- of the concerns and attitudes of n-school-age youth conducted by heran Youth Research shows the re- s of years of Sunday school, catechet- training, and church attendance UTHERAN MEN, February 1961):

Three out of four of the 2000 youth he sample believe that 'the way to be ified before God is to try sincerely ive a good life.' Two out of three that 'salvation depends upon being ere in whatever you believe.' . . . st Lutheran youth believe it is impor- to know and obey the rules, God's well as man's. But they confuse these s with the gospel. As a result, they unworthy, uncertain, unsaved. . . . failure of our youth to grasp what l has actually done in Jesus Christ ld seem to be the most serious prob- facing the church as it ministers to h today."

four-year, nationwide survey initi- by the United Presbyterian Church conducted by professionally trained kers under the direction of Professors Roy W. Fairchild of San Francisco Theological Seminary and John Charles Wynn of Colgate Rochester Divinity School. The religious attitudes of 1000 typical American Protestant families were studied and can be found in an Association Press book entitled "Families in the Church: A Protestant Survey."

The results were similar to those of Lutheran Youth Research. In seeking to find out how genuine and how deep is the religion of the millions who have flocked to the churches since the end of World War II, the facts were astounding.

It was not the once-in-awhile church family, but the unusually faithful in church attendance and willing workers of the church who were studied. These included many church officers and Sunday school teachers. But a mature Christian faith was found in relatively few of those interviewed. Most were "vague and

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Roy E. Fries is teacher of the adult class at Zion-Concordia Church, Rochester, N. Y., the Rev. Godfrey Alberti, pastor.

confused about the church and its beliefs." Moralism seemed to be synonymous with Christianity. The majority considered it important to have "faith" but less importance was put on the subject of that faith.

And not only in America do we have this problem.

"I have found for myself, in various parts of this country, the most appalling ignorance of what Christianity is basically concerned with," writes J. B. Phillips, the Anglican clergyman who wrote "God Our Contemporary."

Perhaps England is in just as precarious a position relative to the gospel. Another Anglican clergyman recently suggested "cocktail parties" to replace church socials. Church socials, it seems, are just not popular any more.

Are the "lost sheep" still wandering around trying to find the Shepherd? Sales of the following books seem to indicate that many are digging deeper to find the real truth of the Bible: "The Miracles: A Preliminary Study" by C. S. Lewis; "The Bible: Its Origin and Growth" by C. J. Harrell; "Essentials of Bible History" by E. W. K. Mould; "Modern Man Looks At The Bible" by William Neil; "The Abingdon Bible Commentary" Abingdon-Cokesbury Press.

These are among many such books of recent years which are reaching a few of those honest agnostics who have since childhood been swallowed up in the "belly of the whale," mired in the mud between the two "walls" holding back the Red Sea, and blinded by the "burning bush" of Moses. The Christ of the "abundant life" is still afar off for many who cannot get past the "begats" of the Old Testament.

A close friend, formerly an agnostic, became a Christian some years ago through these simple words prayed in "closet" with God: "Lord, allow me believe every word of the Bible just it's written until such time as you will low me to see what is really importa to believe."

And through these years God has swered that prayer. Through Christ God he was seeking to know beca real to him. This can happen to a one—and it doesn't have to be at a vival meeting, or at communion, or c firmation, or in an Augustinian mon tery. Jesus has no set rules or regulati which "whosoever" is required to here to for entrance into his kingdo There is just one simple requireme stressed over and over again: "You m put me first, above everyone and eve thing else, most of all yourself."

The theology of the carpenter of N zareth (or was it Galilee . . . or Be lehem. . . . or Oshkosh, as if t makes one iota of difference in showi us how to love our neighbor!) is a sim theology. Should we preach and tea *better?*

Jesus knew the Scriptures and was ashamed to quote the Word (Old Tes ment). Yet, we laymen are caution constantly not to do the same lest should take something "out of contex True, even Satan used Scripture, as are reminded by those we may "both with our use of the Scriptures. Still, c lives should be a glowing example whose side we are really on if usi Scripture verbally is for us one of t gifts of the Spirit.

It is interesting to note how Jesus u Scripture in his preaching and teachi mission. Not once does he even sugg that one must believe every word of t particular reference he made in order get into the kingdom of God. On t

ıtrary, he passes lightly over refer-
ces to Moses, Noah, and the rest to
to the core of the message. In regard
Moses, even more "blasphemously"
stresses the "but" that makes the
rds the Word:

"You have heard that it used to be
l, 'Thou shalt love thy neighbor and
e thine enemy,' *but* I tell you, Love
ır enemies and pray for those who
secute you, so that you may be sons
your Heavenly Father."

Jesus did not discredit science but used
knowledge of science of his day to
o him in his ministry. Yet it is not
prising today to hear a pastor, devout
consecrated to his task, berate merci-
ly the scientist whose so-called find-
s conjecture that the moon is millions
years older than the earth.

hall we continue to live in the "dark
s" of Christianity and keep educated
kers out of the "kingdom" by insist-
that the Bible is the latest scientific
k? We had the same type of problem
n Galileo looked into space with his
scope. The church quoted Scripture
back up Aristotle and Galileo stuck
Copernicus . . . . and finally won the
le. Galileo was condemned by theo-
ans and his scientific theories were
nded as heresy.

hristianity lived and matured!
nce marched onward and upward.
l God's marvelous works are still be-
revealed to men. Today, with the
nt of the space age, we are already
he midst of heated discussions about
ation on Mars.

"higher criticism" can be assimi-
l by the clergy (e.g.: Amos was writ-
before Genesis; Moses did not write
Pentateuch; allegories, myths, and
nds—some of this borrowed from
Babylonians—comprise a share of the
Old Testament) why is it taking so long to get into the Sunday school and the pulpit?

True, this must be done slowly and wisely so as not to cause offense, but "too little, too late" has caused setbacks before in history. But, as someone has said, "The extinction of Christianity can be just one generation away." We must, therefore, keep up with the crash program of education and let the young leaders of tomorrow's world realize that you can be a Christian and still be educated and intelligent.

It's about time that science started to draw men into the church. It's about time that the unimportant parts of the Old Testament were stopped from keeping men out of the church.

It's about time that we in the Lutheran Church were not ashamed of the Gospel of Christ and started to learn enough about it to talk intelligently about "salvation" and "justification" and "redemption" in contemporary terms and without fear of condemnation or being branded as "holy rollers" (with apologies for the use of this name to my Christian friends who are so categorized) by our own members.

Having the choice of "Brother, are you saved?" or "Two things I don't discuss, religion and politics," I'm inclined towards the lesser of the two "evils." It does seem to me (a gone-to-many-but-chose-the-right-one Lutheran) that the former approach is a little closer to that of a Christ-centered, neighbor-loving Christian.

If we have missed the boat, there's another steaming into port. It's not too late to choose our destination, get aboard, and take all the "whosoevers" we can along with us, including those who did get past grammar school.

NEWS of Men and their Activities

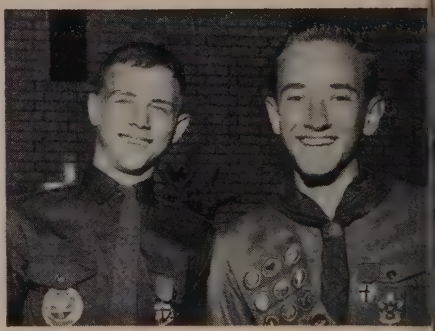
Marvin Hildbold of Chicago was elected president of ULCM of *Illinois Synod* at the group's 43rd annual convention September 23 at Rogers Park Church, Chicago, Pastor Ernest S. Ewald. Dr. Robert J. Marshall of Chicago Lutheran Theological Seminary was banquet speaker. Other guests included J. Russell Barley, first vice president of ULCM; Pastors Ralph E. Eckard and Luther Y. Seibert; and Aart Gilissen who spoke on scouting.

Officers installed along with the new president were: Eugene Gildermaster of Washington, vice president; David Orchard of Bluffs, corresponding secretary; Lloyd Schott of Sterling, recording secretary; Ted Susnig of Chicago, financial secretary; Charles Neumann of Chicago, membership secretary; and Jasper Berhenke of Lena, treasurer. Installation was conducted by Pastor James J. White, adviser.

Life Memberships were presented to Pastor Ewald of the host church; Harold Boos, past secretary of the synodical ULCM; and Clifford Cavanagh, past president.

* * *

"The Value of Fellowship and Its Outreach" was the topic of an address by J. C. Hand, Methodist layman, at the fi meeting of *Hartwick Conference*, N York & New England ULCM, on Octob 19.



SERVICE to the church was recogniz recently when two boys were award the Pro Deo et Patria at St. Paul's, Cle water, Fla., Dr. Paul M. Kinports, past The winners are William T. Singleton a Brian F. Kooiman.

* * *

Indiana Synod ULCM has set June 1 1962 for its annual Lay Retreat at Car Lutherwald. Northwest District is holdi its fall rally at Grace, Elkhart, Past Arthur Abplanalp. Correspondent Fr Anderson has called Hoosier attention the fact that less than 25 percent

iod's congregations have men's groups. ose which don't are urged to contact ul Slavens, R.R. 2, Lafayette, Ind. for ails on organizing.

* * *

Lawrence E. Hartwig, new chairman the government's Renegotiation Board, an active Missouri Synod Lutheran man and member of Washington's rist Church. He has held a number of ernment posts during the past 19 rs.

* * *

Protestant Radio and Television Center Atlanta, Ga. has purchased a com- ely equipped mobile Videotape unit rder to step up its service to member- ominations. The United Lutheran urch, sparked by ULCM leadership, is active participant in the center's gram.

* * *

acific Southwest ULCM held its sec- annual convention September 23 at t Church, Glendale, Pastor Karl E. Kniseley. Officers elected were: Robert Brammer, Christ the Shepherd, Altadena, president; Leo Johnston, Faith, Fresno,

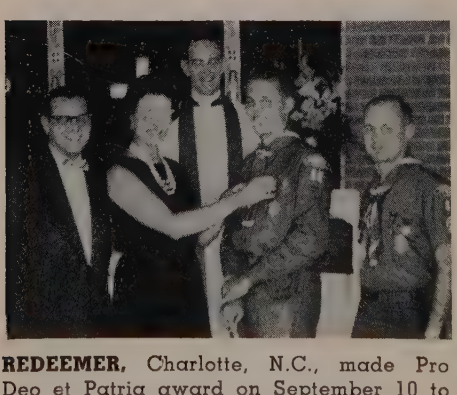
DR. CHAUNCEY BLY, a member of the ULCM Executive Committee, was formally inaugurated the 13th president of Thiel College, Greenville, Pa. on September 30. Administering the oath of office, at right, is Dr. Edwin Hodge, Jr., of Pittsburgh, president of the Board of Trustees. Dr. Bly, also an active leader in the Lutheran Laymen's Movement, is a former medical school professor and cancer researcher.

M CHARTER was presented at Gloria Dei, Northbrook, Ill., at a mid-September ce in the church. Posing with the framed charter are: John Meiberger, treasurer; Knasel, secretary; Marvin Hildbold, Chicago Conference president who made the ntation; Gloria Dei Pastor Frank L. Kirchner; Paul Peterson, president; John Biggs, president.

HILLIARD, Ohio's first Pro Deo et Patria award was given on September 3 to Edwc Eichorn at Resurrection Church, Pastor Milton C. Mann. In the photo: fellow sco Randy McCoy, scoutmaster Dr. George Lewis and Terry Lewis of Troop 148; Capic Edward Eichorn, father of the honored scout, and Ed; Pastor Mann.

vice president; Robert Ore, Salem, Whittier, secretary; Werner Schneider, Hollywood, Hollywood, treasurer.

Pastor George Spindt gave the banquet address. Dr. Carl Tambert installed officers. Other leaders included Howard Logan, former ULCM executive secretary; Pastors William Blough and Harry Durkee, and Lincoln Schmidt.



REDEEMER, Charlotte, N.C., made Pro Deo et Patria award on September 10 to Scout Charles A. Robbins Jr. In photo: father Charles A. Robbins, mother Robbins, Redeemer's Pastor C. Marion Starr, awardee Robbins, Scoutmaster Eric W. Rotzen of Troop 82 of Mecklenburg Council, BSA.

Trappe District ULCM of Penns vania Ministerium held a successful mee ing recently on the farm of Clyde Griffi C. Gordon Ostheimer of Emmanu Pottstown was chairman of the event.

* * *

New international *ULCM commit chairmen,* as named by President Aub Mauney, are: Oscar Lingle, scoutin Marvin Barnett, evangelism; Leo Schw in, stewardship; Dr. Hans Treuenfe LUTHERAN MEN; Dr. Maynard Hallo printed materials; Gene Kelchner, Ho orary Life memberships and finance; Russell Barley, extension and membe ship; Dr. Chauncey Bly, audio visuals.

* * *

The first ULCA pastor to be called active duty as a *military chaplain* duri the current emergency was the R William B. Downey of Fox Point Chur Milwaukee, Wis. Pastor Downey w chaplain to the crew which dropped t atomic bomb over Hiroshima duri World War II.

* * *

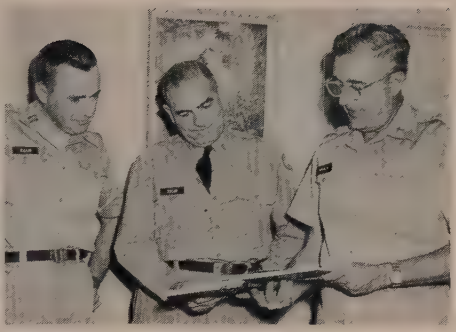
In *Central Pennsylvania* Synod ULC —East Allegheny's annual conventi

held September 21 at First, Altoona. st Penn scheduled a rally for Novem- 5 at Trinity, Chambersburg. East n's convention takes place November at Frieders, Myerstown.

* * *

eelected officers of *Wisconsin ULCM* e: C. E. Rodman, Fond du Lac, pres- t; David Schuster, Appleton, vice ident; Lyman Heyerdahl, Fond du , secretary; Eugene Reese, West Bend, surer. The Rev. Earl Guegierre of e Geneva became a new pastoral ad- . Annual convention was held Sep- ber 24 at Our Saviour, Fond du Lac, featured addresses by Pastors B. J. ker, R. S. Wilch, J. Kindem, E. W. er and R. C. Jacobson. In a unique n among state/synodical ULCM , Wisconsin voted to employ its own time executive director. P. O. Peter- of Fond du Lac was elected to the on a six-months basis so that results e venture may be measured.

DEO et Patria award was made Sep- er 24 to Eagle Scout Duane Keith elland at St. Paul's, Johnson City, n photo: the scout's father and scout- r, Fay McClelland; the awardee; St. 's Pastor Melvin E. Yearke; Mrs. Phyl- McClelland, the scout's mother, who is ongregation's organist and was Cor- niversity's first chimes-mistress.



FORT JACKSON, S.C. was the scene in September of an official visit from Chaplain (Colonel) William J. Reiss, center, Continental Command Chaplain and a Missouri Lutheran pastor. Chaplain (Captain) Keith J. Beam and Post Chaplain (Colonel) David E. Kinsler, both ULCA pastors, briefed their commander on the program for Lutheran servicemen at the infantry training center, where every new soldier of Lutheran faith is taken in tow within 24 hours of arrival. Careful attention is given to providing transportation to services, and keeping contact with the GI's home pastor and congregation. Nearby Lutheran Theological Seminary at Columbia renders help to the chaplain staff.

Don't forget *Lutheran World Relief* this month! And think on this—

"Christian concern for the relief of suffering should not spring alone from pity for human misery. It is God's own overflowing goodness in freely granting forgiveness and eternal life through faith in Jesus Christ which is both wellspring and motivation for Christian giving. We love because He first loved us! Thus constrained, Christians seek to alleviate human need, and by so doing give tangible expression to their belief that they serve God truly by ministering to their neighbors."

—*LWR Policy Statement,* 1961

CLADWELL

WEAVER

MILLER

BRUCH

1961 ULCA Lamb Awards

Aubrey E. Bruch

St. Luke's, Williamsport, Pa.
Pastor Francis R. Bell

Aubrey E. "Booty" Bruch has been an ardent supporter of the scouting program in his congregation and community for 20 years. Several years ago he was awarded the Silver Beaver for outstanding service in the West Branch Council. His friends praise him highly for winning others to the service of scouting and for retaining many leaders over the years. His Cub Pack now numbers 85 boys, 25 of whom graduate to the Boy Scout Troop every year. Under Mr. Bruch's influence, nine scouts are now working toward the Pro Deo et Patria award.

Craig F. Cladwell

Trinity, Chambersburg, Pa.
Pastor Clarence A. Neal

Craig Cladwell, an active ULCMer and former congregational unit president, has been a scouting leader for more than 30 years. During this time he has served as scoutmaster, cubmaster, committeeman, district commissioner, and leader in the district training program. He received the Silver Beaver in 1960 and has also been awarded the Order of the Arrow, Ordeal Honor, and the Order of the Arrow, Brotherhood Honor. This active layman is commended for his faithfulness to every major interest of his congregation.

H. Luke Miller

St. Peter's, Allentown, Pa.
Pastor Verne E. Snyder

Luke Miller, a traffic department e ployee of Bethlehem Steel Company, served commendably in many areas church activity. He has been a member church council, chairman of parish edu tion committee, superintendent of Sun church school, and a member of stewards and music and worship committees. He a has taught Sunday school for more than years at the Allentown State Hospital. H er of an outstanding scouting record, he been given the Silver Beaver and was leader at the Colorado Springs Natio Jamboree. A district ULCM chairman, last year enrolled six boys for the Pro D et Patria award.

Charles H. Weaver

Grace, York, Pa.
Pastor Donald H. Bohn

Charles Weaver, active scouter for years, holds the Scouter's Key and coveted Silver Beaver. He also is an ac churchman, has been on Grace Chur council, and was secretary of the Sun school for 30 years. He has been inst mental in organizing scout troops in seve Lutheran churches and currently is a bo work leader of his local Optimist Club. Weaver, a lieutenant in the city Fire partment, has served on the York Infan Paralysis Foundation, and was a first instructor and American Red Cross vol teer.

SCOUTING

Scouting in the Lutheran Church

by OSCAR L. LINGLE

HE LUTHERAN CHURCH is interested
he total education of its youth. Even
n utilizing the programs of education-
gencies which do not relate to God,
church remains acutely aware of the
l of educating the total person. It is
ly concerned about the spiritual
th of its members.

he benefits of the recreational and
ical training and the stimulation of
al activities in the Boy Scout pro-
are generally recognized by pastors
church workers in practically all Lu-
n groups, and the adoption of scout-
n Lutheran churches has become a
r of course. The church recognizes
outing an opportunity to enrich this
rtant youth program with the spirit-
mphasis and Christian training which
hurch alone can provide.

outing in the Lutheran church is a
span program offering a wide variety
terests and needs for boys from the
of eight years upwards, including
g men and adults. For each age
there is a well-defined educational
am which appeals to many boys.
Lutheran church endeavors to sup-
nt the physical and moral growth
participating boys with prescribed
rements which will assure Christ-
ed spiritual growth.

The twelfth part of the law "A scout is reverent" recognizes "the essential part that religion does play." Scouting does not provide this element, but leaves the responsibility for the Christian emphasis to the local pastor and congregation.

Scouting in the Lutheran church tends to bring closer together the church, adult Christian leadership, and impressionable boys. This association, including recreational, physical and moral training, is supervised by the pastor or another designated and qualified Christian leader to brighten boyhood with the radiance of a firm faith in Christ our Lord.

Scouting in the United Lutheran Church in America is assigned to United Lutheran Church Men, the official men's auxiliary.

It is implemented by the Scouting Department of ULCM, served by these men: Oscar L. Lingle, Pennsylvania, director; The Rev. Paul Wasmund, New York; Donald Welsh, Maryland; Paul Nelson, Minnesota; John D. Pfister, Indiana.

Two primary concerns of the Scouting Department are the Pro Deo et Patria award for scouts, and the Lamb award for adult scouters. To-date, 11,747 scouts have registered for the Pro Deo and 2,956 have been presented with the award.

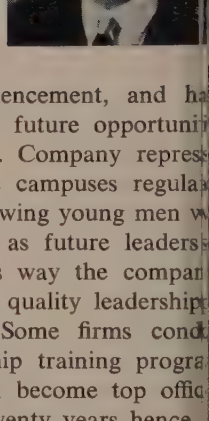
The national adult award is made

available to recognize Lutheran laymen and pastors who have given noteworthy service of exceptional character to the physical, mental, moral and spiritual development of boyhood through or in the scouting program of the Lutheran church.

In the ULCA 153 men have received t Lamb award.

The churches are urged to make sco ing a part of the congregational progra Scouting helps to build strong charac in boys, and is a worthy activity for m

VIEWS from Headquarters



by J. H. OETGEN

Some 10,000 men will be elected to office in 2400 congregational men's groups in the ULCA during the coming two months.

These men will determine what kind of men's auxiliary they will have in their congregation. In large part, their actions will result in a group which is either an asset or a liability to the ministry of the congregation. In some cases they will decide if their men will join other United Lutheran Church Men in the district (conference), synod and ULCA in a constructive program of education and service to the congregation and the church.

If we feel strongly that the church needs to harness its greatest latent power —the men of the church—can we afford to elect men incapable of leading because of inability or lack of dedication?

Finding the right man for a particular job is a very real concern in the business world. Competent executives seek out future leaders years in advance of actual need. Many of today's college graduates have already accepted positions long before commencement, and ha learned about their future opportuni in the chosen firm. Company repres tatives visit college campuses regula finding and interviewing young men w show potentialities as future leaders their fields. In this way the compan are assured of top quality leadership the years ahead. Some firms cond long-range leadership training progra for those who will become top offic even fifteen and twenty years hence.

The church need not follow the ri requirements of the business world. should, however, continue to look for best qualified leaders. The ULCM ne dedicated leaders who are willing study, work and learn so that they m bring the men of their congregation a fuller commitment to Christ in th daily lives; and who will cooperate w the pastor and church council in rally men to the total program of the con gation.

When you choose officers, will you it with little thought? Or will you seek the best men for the jobs to be done?

Why Should I Be Different?

by ROBERT E. HULDSCHINER

This topic examines the need for the individual to express his Christian concern in the multitudinous involvements of the community in which he lives.

What is the Christian to do about gambling? What attitude is he to take toward stores that remain open for business on Sunday? What responsibility does the Christian have for a low level of programming on radio and television. These are three questions specifically explored in the topic material. There are many other questions which can be added.

A buzz group division, and then further discussion by the total group are suggested as a method presentation. The combination can add up to a very worthwhile evening!

OT LONG AGO a writer in a popular nagazine was registering a complaint ıst those who were charging that evel of TV programming was very It was his feeling that no "handful ggheads" should be allowed to tell e what they should or should not on their TV screens. In his esti- n people were fed up with inter- on the latest political crisis. What e want to do, he said, is to escape the world of reality. And, he argued, they have every right to do so. He concluded with this sentence: "If the world is going to come to an end, let it come while we're watching *Gunsmoke, The Rifleman, Tales of Wells Fargo,* and *Shotgun Slade.*"*

There were 32 Westerns on the air in the fall of 1959. Nine of these were rated among the top twenty shows by the Nielson system. Americans seem to prefer Westerns on TV. Should I? Should you? Should we be different?

Robert E. Huldschiner is an assistant of The Lutheran. *This is the Interran topic for December.*

**TV Guide,* December 5, 1959, article by Frank Gruber.

The Inter-Lutheran Topic for December

Hymns: "Where restless crowds are thronging"
"Teach me, my God and King"
"Our God is love, and all his saints"
Psalm 67
Scripture Reading: Acts 17:1-9

To be or not to be different is a question that arises not only with regard to TV preferences, of course. If the boys at the cafeteria table tell an off-color joke, you have a choice between laughing or not laughing (provided you *don't* like the joke. If you do, you have no choice —you'll laugh anyway). You may feel that you shouldn't make fun of certain things because you're a Christian with a conscience, but then again you may not want to be the one guy in the group who can't take a joke.

If you're invited to a friendly poker game by a group of men whose friendship would be important to you you're again on the spot (provided you're not such a terrific poker player that you can control the game, get all the dough and give it to charity at the end in a burst of glory. But that's unlikely and happens only on the aforementioned TV Westerns).

In fact, you're on the spot every time there's a choice between being one of the gang or standing up for your convictions. If you choose the latter course you may feel as comfortable as a polar bear in a steam bath, and if you go along with the gang your conscience may get the hiccups and plague you all night.

Three-Dimensional Christians

Point is, the question of why y should or should not be different to v ness to your Christian faith has m than one side, as most questions do. A as a Christian you cannot afford no investigate them all. A Christian i three-dimensional person and a rea He knows about life and he knows t most of it is not just a matter of do don't. Life, he knows, comes from G not just in its sublime manifestations also in the insignificant, little things t make up our daily world. The voice t sings the solo in church on Sun morning may have yelled, "Throw bum out," at the ballpark on Saturd and yet no Christian can claim that Saturday this man was less of a G created person than he is on Sunday. spire of the cathedral rising into the like a finger pointing to heaven is less a product of man's God-given genuity than the picture tube that jects the image of Marshal Dillon your television screen.

The man who considers all music suitable that isn't a hymn, or restricts reading to the Bible to the exclusion all other books, would be as guilty playing substitute God as the person denies that God is truly the Lord creation. Both restrict God's place in to certain areas according to their p erence and taste. Both misunderst man's mission in life. Both are in acc with the TV writer's claim that we w to escape the world of reality bec that world happens to be full of imp ing disaster.

You Can't Run Away!

But disaster, the Christian know part of life. We can't run away fro It is as much a part of life as the that we are "sinful and unclean," as

fess on Sunday morning in church. s is our solemn way of saying that re neither very good, nor very noble, pure or unselfish, but a bunch of rage people who have not the slightest nce of getting much better under their steam regardless of how hard they ht try.

n the other hand we also say that flee for refuge" to God's infinite cy to forgive us. And because God his son to earth to share our imper- way of life to the point of death, redeemed us in his suffering and rrection, we know that we are for- given. We are "saved."

Now you may think that this theological dissertation is a pretty roundabout way of answering a simple question as to why you or I should be different. But it's essential that you get the basic facts of life (Christian life, that is) straight. Everything else follows.

So, the facts are: The Christian does not frown on life. He accepts it in all its many appearances. He's not trying to be different so he doesn't get spots on his lily-white conscience. He knows that his conscience isn't white anyway and that God knows it too.

LE OF UNDERSTANDING, depicted in this scale model, is proposed to be built shington, D.C., as a "spiritual United Nations" for the world. Plans for the six- structure were announced in Millersville, Md., by Mrs. Dickerman Hollister, presi- f the temple's board of directors. Attending the meeting were religious and busi- leaders, and ambassadors, sociologists, educators and artists. The temple will be ucational center and meeting place for six major faiths—Christian, Judaic, Budd- Hindu, Moslem and Confucian. Beneath the temple, a Hall of Nations will serve orum and exhibition site. The $5,000,000 temple is expected to be built through outions from individuals and groups in the free world.

He'd be a pretty poor witness to his faith if he tried to make others believe that you confess Christ by denying the world Christ came to save. Sometimes a good laugh and a good time are excellent ways of telling others that the realities of life don't frighten Christians, because they trust that God is love.

But because God is love and has saved us we also want to show that we are moved and changed by this love. We show our concern for others because we know God's supreme concern for us. And here this business of being different becomes a real issue for debate. So let's settle down and talk about it.

We Divide Into Buzz Groups

At this point we will form buzz groups to consider individual issues. One will consider the question of what a Christian should do about the "friendly poker game" into which he is drawn, another one will talk about the matter of patronage of stores staying open on Sunday, and the third will discuss the problem of television and its effect on us.

Gambling

There's nothing wrong with playing cards, just as there is nothing wrong with playing tennis or volley ball or chess. We don't have to sprinkle holy water on things to make them acceptable to God. But there is a difference in how we use them. And here the Christian has an obligation to stop and think. (This "stop and think" rule, incidentally, is a true mark of the Christian. God has given him brains to think with and he's jolly well committed to use them.)

So here goes the thinking process: A friendly game of cards can be a nice way to pass an evening. It's good relaxation and pleasant fellowship. Unless, of course, it hurts somebody. And then the Christian must be different—because y do not witness to Christ's love for m —which you have experienced— hurting others. It's pretty hard to co vince a fellow whose weekly pay che is in your pocket as the result of an e ning's poker game that you are all afla with concern for him.

You would be an equally poor witn if your taking part in the game contr uted to fanning the addiction of a co pulsive gambler. True, the man is si and whether you're in the game or n he'll find people ready to play up to addiction. But as a Christian you ha to be different.

And then, you have to consider effect on yourself and your family, cause you're not only a witness to othe you're also a witness to yourself. W you have comes from God, and you got no right to misuse it. So, if tak part in a card game may mean that y family is deprived of what is rightfu theirs—whether it's money, time, peace of mind—your being different comes a clear obligation. Because by fusing to play you're not trying to press others with your righteousne you're not running away from the re ity of life's temptation, but you do kn that by going along with the crowd y actually play with somebody else's hap ness or peace of mind.

Patronage of Stores Open on Sundays

Here's a live issue. In a few areas the United States most stores stay clo on Sunday. In many, some of the sto stay open—mostly the bargain, cut-r highway stores that elude city or to ship ordinances and cash in on the we end motorist trade. Courts have rende decisions based on obsolete laws writ one or two centuries ago for other pe and other times.

Church organizations have actively
npaigned against Sunday business in
res. In most instances their efforts have
little effect. The stores stayed open
business boomed. Highways were
gged by Sunday drivers pressing in on
es where "everything must go today."
uld you be one of them or should
be different?

Let's stop and think. Why should
es stay closed on Sunday? Well, so
the churches say, because Sunday is the Lord's day and on the Lord's day man shall worship God and rest. That sounds fine. But it's a poor reason for imposing our convictions on others.

We observe Sunday as the Lord's day because it commemorates the Easter event when Christ rose from the dead. But in Jesus' day the Sabbath—the day of rest—began on Friday at sundown and went to Saturday at sundown. For the

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For Christmas Giving . . .

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(over, please)

Jews and the Seventh-Day Adventists this is still so. And, by our previous reasoning about all of life being a manifestation of God's glory, we cannot assert that Sunday, when the church bells ring, is holier than Monday when the whistle announces the start of a new day for the incoming shift at the plant.

The fact that we want to go to church on Sunday gives us no right to deny others the right to work if they so choose. Nor should we use our Christian prerogatives to prevent people by law from working so that they may come to church. We're proud of our freedom to worship. But this freedom applies equally to those who don't worship. They may not worship because they have not yet understood the love of God extended to them. And one reason may be that those who have understood it and are ready to respond to it have failed to w ness to God's love in their dealing wi the unbeliever. Obviously, sending t cops with a closing order to the sto owner isn't much of an act of love.

But our "think" process doesn't st here. In all instances now contested b fore the courts, action against stores sta ing open on Sunday was brought by lo merchants who had observed the tra tional Sunday rest and whose busin was now being threatened by newcom who made money by not observing it. their efforts before the courts fail, th too will be forced to stay open.

And now the matter appears in different light. Because here again we dealing with the practical effects of actions on our fellow man. If we, Christians, patronize a store undercutt local merchants with its Sunday tra

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ve may jeopardize his rightful concern or making a living from Monday to aturday and joining us in worship on unday. So, with full knowledge of the acts, we may decide to be different. Ve're not acting against the current beause we're holier than the next fellow, ut because we have considered the efcts of our action on somebody else and ound that by seeking material gain we ould contribute to another Christian's aterial and spiritual loss.

ie Christian and Television

According to the rating services, netorks tell us, Americans like to watch esterns, mysteries with plenty of vioace, and comedy shows with plenty of nsense. Nobody knows exactly whether e rating services are right but Westerns, me stories, and comedy shows make the main diet of the TV viewer, ether he likes it or not. Our children m to be better equipped to remember r commercials than Bible verses rned in Sunday school, and some of slogans which sell cigarettes on TV liberally highjacked by churches to adapted for fund-raising purposes. erybody, it seems, goes along with the trend. Should we be different?

know a prominent churchman who udly tells everybody who wants to r it that he does not own a television He would be deeply disturbed if eone told him that he's running away n life, because he's theologically ned and knows that as a Christian he no right to do so. If God so loved world that he gave his only-begotten to redeem it, a Christian cannot afto despise it.

his the prominent churchman knows. he applies this knowledge to his ngs with politics, the arts, business,

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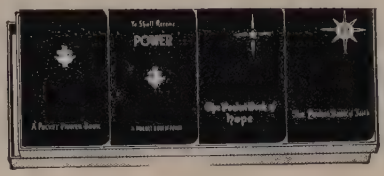
and life in general. But for one reason or other, he excludes TV from this world as if it were some sort of devilish manifestation that materializes outside the sphere of life that concerns him. (The fact that he has firmly implanted notions about the despicably low quality of all TV offerings—none of which he watches —further deepens the effect of this blind spot in his vision of life in America today.)

I hope the prominent churchman will read a book written by Professor John W. Bachman of Union Seminary in which this theologian writes: "A Christian's view of broadcasting should be more realistic than a daydream, less fantastic than a nightmare, and clearer than an illusion. The remaining alternative is vision. The media are seen to be neither magically beneficial nor inevitably degrading; they are part of an imperfect world, subject to perversion but also subject to reclamation and enlistment in ful-



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fillment of the Creator's purposes. Like the rest of the natural world they offer beauties and mysteries to be explored or exploited . . ."*

This answers the man who believes that as a Christian he should be different and not watch TV. We can't go so far as to say that it is our Christian duty to watch *Gunsmoke or 77 Sunset Strip.* And there's no reflection on someone who falls asleep while watching *Hawaiian Eye.* But we cannot claim a Christian prerogative and fail to recognize that a TV show, regardless of sponsor or objective, is another manifestation of life that challenges our concern. And we cannot be concerned if we ignore it.

The Christian has to get right into the middle of life—including TV. And if he's as learned as Lutheran theologian Joseph Sittler of Chicago, he can even write a theological analysis of a Weste Take this sample from Dr. Sittler quoted from Prof. Bachman's book):

"The Lone Ranger is a Messia figure. He always appears as by adv in the midst of trouble. He is the liverer from predicaments. And, like G the Father (Deus Absconditus), the D liverer is always masked. He is confide unambiguous in his reading of and acting in the given moral situation. never uses violence to gain his end; if shoots it is not to kill but to disarm; appears on a great white horse, hand human error, stupidity, evil as from Olympian righteousness, performs needed deeds of liberation, and, as play ends, disappears in a kind of mys cal ascent . . ."*

Here we have a truly "different" vi of a popular show, not different beca the author refuses to accept it as part our lives but because he looks beyo the surface appearance of the show a asks the basic "why?" Why do peo like to watch the show, what is its peal, why can it stay on the air and f sponsors willing to foot the bill? And t comes the next basic question: "Wha What does the show do to the viewe

The "why" and the "what" make Christian a TV viewer with a differen He does not have to be a theologian a psychologist to answer these questio He'll do all right by simply examin the theme of the show in light of his o reactions. Perhaps he won't come up w a conclusive answer. But he can't aff not to try and formulate an opinion. Christian will not let himself be mani lated by IBM machines punching statistics of viewer's preferences on ca

**The Church in the World of Radio-Television,* John W. Bachman, Association Press, 1960, p. 25.

**The Church in the World of Radio-T vision,* John W. Bachman, Association Pr 1960, p. 53.

He's a responsible person—responsible o God.

So when he asks his "why" and comes p with the conclusion that a show is uccessful because it appeals to the basest nstincts of humanity—that what the how does to the viewer is to arouse his atred, prejudice, or violence in one form r another—he'll reject it. And he won't op there. He'll let his children know hy the show is no good. And he'll do intelligently, not simply banning the how from the living room while he's round, without explaining what's wrong ith it.

This applies equally to commercials. I inced everytime I heard a bread com- ercial in which a cartoon character eaking with a strong German accent raises the qualities of his bread and con- udes by saying: "I wish everybody else opped making bread." He's interrupted a little girl who says: "But other ople should continue to make bread o." "But for whom?" asks the old man. he answer: "For the birds, grandpa, r the birds!"

When I explained to my daughter that llions of people all over the world are rving, that a loaf of bread in this very oment might mean the difference be- een life and death for a whole family India or Hong Kong, she understood, d both show and commercial went off air permanently in our home.

This is TV viewing "with a differ- ce." But the Christian must go beyond elective attitude in TV. Audience re- ions can be manipulated only to a nt. There comes the time when the work and the sponsor must take no- e of the true feelings of the audience. here are enough discerning Christians ong the audience, the level of the rage show may eventually be raised, vided the Christians speak up.

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by the love of God all creation is ho
so that we cannot despise what G
himself has sanctified.

Suggestions for the Leader

Our concern here is the need for the in
vidual to express his Christian concern
the multitudinous involvements of the co
munity in which he lives. Every one of
needs to make a Christian witness, and wh
he does so he will frequently be differe
than those around him. To be—or not
be—different is a basic question.

Try to make your group meeting as
formal as possible. For the introduction a
the total group discussion arrange the cha
in a circle so that people can look at ea
other and not at each other's back wh
they're talking.

The topic material is divided into fo
major parts. The first is introductory
nature. The other three deal with spec
problems that can be discussed by b
groups. Your procedure might be as follo

You as the leader would be responsi
for presenting the introductory material
the total group. After this has been do
divide your total group into three more-
less-equal buzz groups. Assign each b
group one of the specific problems for c
cussion. You may want to supply them w
the printed material. If not, be sure to g
them specific instructions, so that they kn
precisely what it is that you expect th
to do. After the buzz groups have had s
ficient time to explore the areas assigned
them, reassemble the total group. Have ea
buzz group present a report on its disc
sion, and invite further discussion fr
the other groups.

The three areas that are described h
(gambling, Sunday sales, and TV progra
ming) are not the only areas in which
Christian must occasionally be differe
Other areas might include pornographic m
terial, inadequate public schools, and c
rupt local politics.

Choose those areas that are most pe
nent to the needs of your own group. If
problems are relevant, chances are that y
will have no problem at all in getting
men to discuss them. But remember,
emphasis is to be upon bearing a Christi
witness in each of these problem areas.

3

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